Kazak

*563 The Kazakhs are
361 pastoral nomads, herding sheep, goats, horned cattle,
231 horses, and camels. Felt tents are used in the summer, but
342 most Kazakhs live in mud huts in the winter or, in mountain
221 country, in log cabins. Sheep and goats are the economic staple
[436] and serve as the units of exchange value. Poorer people live more
[262] on milk and cheese than on mutton; wealthier herd-owners eat
[291] more mutton. Sheepskins, tanned with the wool on them, are used for clothing; cotton textiles, used for lighter clothing or as a facing for the skin clothing, are acquired in trade. Felted wool is
[825] used to cover the round, conical-roofed tents. The horse, formerly important in war, is honored in Kazakh folklore for its beauty,
[276] bravery, and faithfulness. In modern times the wealthy keep herds of mares in order to be able to drink *kumis*, made by fermenting mare's milk.

*563 Like all pastoral nomads of Inner Asia, the Kazakhs have al-
361 ways had some acquaintance with agriculture. Rich men some-
463 times hire Uighurs or Chinese to cultivate grain for them on suit-
221 able land; on the other hand, poor Kazakhs, whose herds are not
241 large enough to sustain them, turn their herds over during the summer to richer clan relatives and work at cutting and storing hay or at cultivating grain or potatoes.

*563 Like other nomads, also, the Kazakhs do not wander planlessly.
221 Summer pastures belong collectively to a group of families form-
[618] ing a clan, identified by a common ancestor (real or fictitious);
361 these pastures lie within a larger territory in which jurisdiction
[592] is claimed by the larger unit, the tribe. Winter quarters more commonly belong to a single family, often the "large family" of several generations living together. The chief migrations are in spring, from winter quarters to summer pastures, and in autumn, from summer pastures back to winter quarters. The most hazardous migration is in spring, when herds are weak after the winter, when lambs are being born, and when spring blizzards may cause heavy losses.

Good winter quarters are much harder to find than good summer pastures; shelter and food must be in close combination. Hence the scarcity of suitable winter quarters rather than the amplitude of summer pastures determines the total population capacity of a nomad territory. In practice the wealthy families

[p. 130]

L: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1

of night soil to the farms as fertilizer, and the farms which are nearest to the bazaar and therefore receive the most night soil form a zone of intensive garden cultivation producing vegetables and fruits for sale to the nonfarming population. In Kucha, a fairly large oasis, fertilizer is generously applied within a radius of five miles from the district city. Within this zone there is one orchard of seventy-five acres which produces apricots as a cash crop for the market. Beyond this inner zone, the amount of fertilizer applied decreases rapidly, and two other zones may be distinguished. In the near one rice, corn, wheat, and cotton may be grown and wheat and corn, when manured, may be grown in rotation. In the third zone practically no fertilizer is used and here hardier crops such as millet, kaoliang (sorghum millet), and potatoes are planted, and fallowing must be practiced. When some fields must lie fallow, the small farm is at a great disadvantage in competition with the large farm. In this zone the cost of transport to market rises rapidly, and the price of land falls.

Beyond this third zone there is usually no water and the desert begins abruptly. Sometimes on the fringe of an oasis, however, there is a thin zone of grazing. Sheep are pastured here, and at the edges of roads, and in land within the oasis too rough for irrigation. Sheep are also pastured in a few places in the scrubby land where dying rivers reach the desert. The shepherds are the Dulani, a people of uncertain but probably nomad origin who live a gypsy-like life and keep apart from the settled Uighurs of the Tarim oases. Both Uighurs and Dulanis breed a sheep which is better for mutton than for wool.

Most food is consumed in the oasis where it is grown, though some oases have a surplus for sale while others are not self-sufficient. The diet of an Uighur villager is largely cereals. The consumption of sugar, fats, and meat is meager except among the wealthy, and there is practically no milk in the diet. The daily calory intake of an adult villager, as estimated in Khargalik in 1943, was 1215 calories of wheat flour, 1215 of corn flour, and 150 of mutton.

Wei-wu-erh ladies bother with the convention of the veil, however, and some merely keep it thrown off the face and trailing down the back. 291

Good food is the watchword of the Wei-wu-erh of Kashgar, and his restaurants and shops are well provided. An abundance of melons, mulberries, plums, pears, pomegranates, peaches, and apricots, are seasonably available; and they are sold from open stalls in the local bazaar. *Mantu*, a dish of small meat dumplings, is a favorite repast, and there is also an abundance of steaming soups, fresh salad greens, and a local style of doughnut. The principal diet is, however, mutton and rice. This is accompanied by cooked onions, turnips, spinach, or potatoes. The common man usually partakes of only two meals a day, but feasts have been known to begin in early morning and to end only at sunset. What delightful, varied-tasting Chinese dishes can be served at Kashgar banquets! A few samples of such festive dishes are: ducks'-egg soup, stags' tendons, sharks' fins, bamboo shoots, wild duck, preserved eggs, all manner of pungent sauces, roasted mutton, sweet-sour fish, and many, many kinds of chicken—boned, broiled, roasted, fried in quarters, chopped, and diced and fried in strips. 262 [264]

There are also many types of Wei-wu-erh entertainment. In the narrow streets a fortune-teller, sitting cross-legged, will ever be ready to promise good fortune for a few cents. The tea-shop, where the Wei-wu-erh, unlike the Han Chinese, drinks his tea with sugar, is another congenial spot. Theaters were for a long time unknown, but a Chinese performance is nowadays a pleasant diversion; and Soviet motion pictures have also been brought to town. There is dancing, too, but it is not the kind common to the Occident; and it is for the men. Only in rare instances do the women join in the dance. Kite-flying is popular with the young Wei-wu-erh, while the most strenuous sport for the adults is the game of *ulagh*. This is played on horseback in teams and has a distant resemblance to polo; the object, though, is to retrieve the carcass of a goat or a sheep. It is a wild, uproarious, racing *melee*, and the source of endless excitement and laughter. 517 [272] [545] [535] [526]

"Han" Chinese

Tu Chung-yüan states that the "ruling" Chinese (he calls them "Han" by way of contrast to the rest of the population) constitute about 162

little change despite the death and flux all around it. It has been demonstrated that the Mongols only ruled South Sinkiang, and did not occupy it as they did the territory between the T'ien Shan and the Altai. The contrast in living conditions of the Mongol nomad and the Wei-wu-erh man of the land is even today one of the noticeable differences between life in North and South Sinkiang. 563

Today the Mongols are mainly represented in Sinkiang by the Unen Susuktu, the Bato Setkhiltu, and the Ching Setkhiltu Leagues. The Unen Susuktu League, composed of Old Torgot Mongols, is numerically the most important of these three. Its representatives are to be found around Ching-ho and Wu-su in North Sinkiang and Karashahr on the southern slopes of the T'ien Shan. The Bato Setkhiltu League, modern representative of the Hoshots, also is located around Karashahr (Yen-ch'i). The New Torgot, New Hoshot, and Orianggai Mongols of the Ching Setkhiltu League are to be found in the Altai region, especially in the vicinity of Pu-erh-ching. In addition there are two groups of Ch'ahar Mongols in the Borotala Valley between Tihwa and I-ning, and a concentration of Olöt (Eleuth) Mongols in the I-li Valley, many of whom are also known as Kalmucks.

Mutton *kumis,* and cheese are what mainly fill the Mongol larder. But, if one is fastidious, that cheese would present a terrific trial, so filled is it with hair and sundry other debris. Nomad that he is, the Mongol lives in a felt tent, called a *yurt,* and his wealthy neighbor has great numbers of these—curious, collapsible, uncomely habitations. If devout, he dedicates one or more of his sons to the Lamaist priesthood, where celibacy is supposedly required. In accordance with this tradition, entrance to the Kalmuck monastery is usually forbidden to women; but on certain rare religious festivals each year women are said to be admitted. Then, the story goes, the Mongol Lamaist forgets his vows in a wild, sensual Bacchanalia. 262 342 792

The Mongol woman wears a cloth skirt, often brocaded, a blouse of brocade also, a wide saucer-shaped hat and thick sturdy boots, that are life-long items of apparel. Innumerable necklaces and bracelets of precious stones and long false braids which she makes of horse hair or, if she can afford them, even of human hair, are also part of her costume. 291 301

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

Art (13,340 feet) and the Kashka Su (12,900 feet) respectively. They were very much alike; winding ravines among high rocky hills; a glen thickly carpeted with alpine flowers, narrowing and steepening as we ascended it; a last back-breaking ascent, and then the col, a rounded ridge with out-cropping rocks and turf enamelled with tiny blooms. We lingered long on the Kashka Su; we had been travelling over or among mountains for such an age—a golden age—that it was difficult to believe that we were crossing our very last pass. From the summit we looked with interest towards the north, hoping to see the plains of Kashgaria spread out below us, but as far as the eye could reach lay a jumble of green ridges surmounted here and there by a snow-flecked crag and deeply seamed by silver torrents, the music of which floated gently up to us. Behind us to the south and south-east a magnificent array of giant peaks, the little-known mountains of the Upper Yarkand River valley, bounded the horizon with walls of cliff and glacier.

Descending steeply for 1,500 feet over meadows covered with asphodel we found a small tent pitched for us and a way-side tea-drinking prepared by a delightful old Father Christmas of a Beg called Mirza Ahmad Beg of Taumtara, a side-glen to the north-west. We greeted our host in the tent and were at once confronted with a mountainous collation of freshly-killed and exceedingly tough mutton, leather-like bread, a kind of oily and very indigestible pastry and tea with salt in it. Being fortunately left to ourselves with this repast, we were able, ostensibly at any rate, to do our duty as guests by disposing of quite a large quantity of the food; this we effected by the simple process of eating our own sandwiches and putting the Beg's viands in the haversack thus emptied. Meanwhile the Beg's wife and sister, who must have heard of D.'s fame from Yambulak, were round the corner in gorgeous robes and exaggerated Kirghiz head-dresses, awaiting their opportunity. As we emerged from the tent after our deceitful meal, we saw them in all their glory crossing the stream on their ponies, a picturesque sight. A lengthy interview with D. in the tent followed, while I talked to the old Beg outside. When the ladies had at last finished sampling D.'s medicinal stock and wisdom (for that is what they had really come after), we continued on our way. D. said that they had been rather heavy on hand and had no small-talk; they gave her the impression of being *mazlum-kishis* indeed (I may explain that

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

as they pass, and nobody minds, for the loss of one or two bundles matters little among so many. In this country everybody seems to be eating all the time. Not only in the town but for miles along the roads leading to it there are wayside food-pedlars every hundred yards, the very poorest of whom has a few handfuls of nuts, slices of melon, and a pomegranate or two to sell; the grander ones have booths or large barrows shaded by umbrella-like canopies of matting and piled up with strange sloppy white sweetmeats and 'mantas,' which are made of minced meat enclosed in thin cases of dough, as well as with the usual melons, peaches and other fruit. No wonder that the Kashgaris are a fat and cheerful race."

The cost of living for Europeans at Kashgar is lower even than it was in India thirty years ago. Wages are absurdly low. The only one of our servants who drew a comparatively high wage was Ahmad Bakhsh, who received 60 rupees (£4) a month because he was an Indian and in exile. Our excellent cook, Daud Akhun, drew 10 taels or £1 6s. 8d.—and other servants in proportion down to honest, smiling Salih Akhun, who did third gardener, kitchen assistant and odd-job man, for the princely sum of 16s. a month. Salih Akhun's manners were delightful; whenever he saw you a grin spread over his rugged face and his right arm moved like clockwork across his lower front in the Turki salute. As for food, here are some of the average prices D. paid in the course of her daily housekeeping:

Meat (excellent mutton every day, beef Thursdays only), 2*d.* per lb.; ox or yak tongues, 8*d.*; kidneys, 5 for 2*d.*
Eggs, 2*d.* a dozen.
Chickens, 4*d.* to 6*d.* according to size; large fat ducks, 8*d.*
Milk, 1*d.* per pint; cream, 8*d.*, from which we made our own butter.
Wheat flour (poor quality), ½*d.* per lb., rice ditto.
Cabbages, 1*d.* each, spinach 1*d.* per lb., potatoes and tomatoes, 2*d.* per lb.
Apricots, in season, per basket of about 3 lb., 1¾*d.*; peaches and nectarines, 2*d.*; grapes, 3*d.*
Dried fruits (apricots, peaches, raisins), 1*d.* per lb.
Game in season: pheasants and wild duck, 6*d.*; teal and partridge, 4*d.*; snow-cock (twice as big as a pheasant), 1*s.* 4*d.*

Fresh fish was an item which often appeared on D.'s menus, the best kind being the *asman-belek* or "heaven-fish," which is very much the same as the "mahseer" of India, and is found in both the rivers which flow past Kashgar, the Qizil Su and

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

the Tümen Su. D. never bought it in the bazaar, but arranged with a particular fisherman to bring along his morning catch now and again. She paid him 4*d.* a pound for it, straight from the river. In winter the Chinese get frozen fish by post from Ili in the north, and this is regarded as a great delicacy; it is a kind of sturgeon, which if thawed gradually is quite eatable. But we much preferred fresh "heaven-fish." There is a theory among the Europeans of Kashgar that the local fish is dangerous to eat, on account of a poisonous gland or something of the kind; this seemed to us to be a myth, for neither we nor our guests ever felt the slightest ill-effects from it. We went out one morning with our friend the fisherman and his mate to study their methods. At 7 a.m. they called for us at the Consulate with their paraphernalia, which consisted of a large bag-shaped net on a triangular frame attached to a pole carried by one man, and a long stick carried by the other. Arrived at the canal (the Qizil Su in which they usually fished was rather a long walk from the Consulate, so the men said they would try the mill-canals of the Tümen Su) the man with the net entered the water and submerged the net, facing upstream; his mate waded in about fifty yards above and began beating the water with his pole, gradually working down, in order to drive any fish there were into the net. When he had finished the beat the other man lifted the net out of the water to see if there were any fish in it. We watched them do this at several different points, but we evidently brought them no luck, for not one did they catch. In the Kizil Su they used to get quite big fish, eight or ten pounds.

The king of Kashgar fruits is undoubtedly the melon known as the Beshak Shirin. It is indeed a super-melon. We used to think in Baluchistan that the melons were good, and at Kerman too I used to get fine ones by the donkey-load as presents from Persian friends. But the best of Persia and Baluchistan were only as the inferior kinds grown at Kashgar. The Beshak Shirin is shaped like the Cantelupe, and is yellow with green markings; it is on an average twice as big as any Cantelupe one sees in London shops, and when ripe its skin is so thin that its juice oozes out on to the dish. Its flesh, white or pale yellow, you can eat right down to the skin and its flavour is ambrosial. We weighed and measured a fairly good specimen from our own garden—by no means the biggest I have seen; its circumference was 33 inches and its weight

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

followed, during which we all sat talking in the pavilion or walked about the garden admiring the lotuses. Dinner when it came at last was served in the houseboat-like pavilion, the interior of which consisted of one long, airy dining-room tastefully decorated with flowers in pots and Chinese paintings.

The Taoyin, as I have said, was always merciful to his European friends, and the dinner was much shorter than the average Chinese repast. There were only some twenty-five courses, and these were eaten with the full complement of knives, forks and spoons; not a chop-stick to be seen, though I, for one, as soon as I had learnt the knack of using them, always used chop-sticks on the exotic Chinese food rather than banal Western cutlery. It may be of interest to record the menu, so far as I was able to identify the courses. Hors d'œuvres including, in addition to the usual items, slices of hard-boiled egg which had been buried for some years and had turned quite green, were eaten during as well as before the meal.

MENU

Tea and Dessert
Hors d'œuvres
Syrup dumplings
Shark's fin with shredded chicken
Pigeon's eggs
Pork fritters
Traveller-fish soup
Bamboo-root stewed in syrup
Roast chicken
Mince dumplings
Dried Chuguchak sturgeon
Sea-slug soup
Tinned oranges
Stewed chestnuts
Cold roast pork
Veal fritters
Fish tripe
Cabbage soup
Stewed pears stuffed with rice
Pastry dumplings
Baked mutton
Roast pigeon
Mutton fat fritters
Seaweed soup
Lotus seeds in syrup
Boiled rice
Tea and dessert

The Taoyin's chef was a master, and many of the above dishes were excellent, both European and Chinese; but I

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

must confess that the three or four favourite Chinese *plats* leave me cold. Shark's fin consists of a tangle of absolutely tasteless pieces of white elastic, stewed with shreds of chicken; sea-slugs are dark grey gelatinous substances with an unpleasant dead sort of flavour, swimming in a salty gravy; bamboo-root in slices has a nutty flavour and is not so bad, but very indigestible; another delicacy which is, I believe, a kind of seaweed tastes of—well, of seaweed. I can quite believe that all these things have a quite different flavour when fresh, especially the marine products which seem to appeal particularly to the Chinese; the trouble is that in Sinkiang, five months' journey from the coast, they can only be obtained in the dried form, and yet the Chinese like or pretend to like them better than the best-cooked fresh local products. The fact is, I suppose, that the exiled Chinaman has the palate of faith and to him even a dried sea-slug tastes of home.

What was almost always a trial at Yamen banquets was the drink. Except on great occasions when one or two bottles of a sticky brand of French champagne were produced and administered in small quantities, there was nothing to drink but a peculiarly evil-smelling kind of brandy. One was seldom pressed to eat, for which one was thankful enough, but it was impossible to avoid at least sipping the brandy between every course. A Chinese host talks much more about his cellar than about his cook; to refuse to drink with him means that you do not like his wine, an imputation which causes him much loss of face. Apart from the conventional politenesses, which one soon learns to give and take as a matter of course, there is nothing stilted or ceremonious about Chinese conviviality, even on official occasions. The etiquette seems to be for a guest to behave as if he were in his own home, lolling about on his chair, getting up from table in the middle of dinner and walking about for a few minutes, and so on. When conversation flagged at our own parties it was generally safe to start the Chinese off on a kind of " fingers-out " game which was very popular. In this, two players put out their right hands at the same time, either closed or with one or more fingers outstretched, at the same time shouting a number which they guess will be the total number of fingers out for both hands. Whenever one of the players shouts the correct number, he makes the other drink his health. The fingers go out and the numbers are shouted with amazing rapidity, and when three or four such contests are going on at the same time

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

487 We did not halt at Saman, as there was one obstacle still to be negotiated before our entrance to the Promised Land was assured. This was a corner of rock which juts out into the stream at the rapids below Khan Terek. At this point the track passes round the rock and is under water even in winter, and I knew that the only chance of getting round it at this season would be at low water in the evening. We came to the place at half-past four, when I found to my relief that there were only about three feet of water off the end of the rock and that the current was not strong, though few feet farther out the cataract roared past like a gigantic mill-race. The loads splashed through without mishap, and half an hour later in the little orchard of Qurghan we were being warmly welcomed by a dozen beaming Kirghiz men and girls.

574 The only permanent inhabitant of Khan Terek was a little old woman who lived alone in a tiny shanty. Each of the previous occasions on which we had passed her hut she had bustled out with a large copper jug and a wooden bowl to give us tea. She saw us coming this time and hobbled over to our camp where, for once, she had tea with us. Afterwards D. returned her call; she found the old lady living in a room about five feet square off a yard about twice that area, in which she kept one aged cock. Her husband had long been dead, she told D., and her children scattered, but one son occasionally came and cultivated a couple of fields near by, while she stayed in the hut all the year round and made tea for passing Kirghiz.

The humble hospitality of even the poorest of the Kirghiz in these parts warmed our hearts to them. Next day three miles up the Chopkana valley we were overtaken by heavy rain and took refuge in an *aq-oi*. A pretty girl and her one-eyed old father insisted on making up a blazing fire for us and a bowl of tea, chatting politely to us the while. On an exposed meadow at the very top of the pass, 11,500 feet above the sea, we found a solitary *aq-oi* with a girl in it whose husband was away on the hill-side tending the flocks. She had weather-beaten red cheeks and a flat nose, but she was charming and joined us in the tea-basket tea with which we warmed ourselves while waiting for the caravan to struggle up the last 262 steep ascent. Meanwhile, in a large pot on the central fire of fir-logs, she brewed *mach*, a kind of soup of milk, barley-meal and water with a little meat in it, and when our men arrived at the top she ran out and administered it to them

IN WOODEN BOWLS.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

The Kirghiz of the Kaying valley cultivate only a few acres of barley and eat little bread. Their staple food is milk and its products, *katak* or sour cream and *qurut*, a kind of cheese. In most tents you will also find a cauldron of *mach* brewing, the soup containing flour and milk already mentioned. *Qurut* is made by drying sour cream in goat-skins; the method is to hang the goat-skins full of cream about eight feet from the ground under a piece of cord netting stretched across the top of four posts. The netting keeps off eagles and hawks, while the height from the ground defeats dogs and other animals. When a Kirghiz is to be away from his home for a day or more, he takes with him for food a few balls of *qurut*, and supplements them with wild rhubarb and celery which he knows where to find on the mountain-side. Bread is made in solid lumps, the only leaven used being sour milk; the poorer families can seldom afford it, fortunately for their digestions. Meat is even more of a luxury; a sheep is only killed on great occasions, when the meat is boiled in large cauldrons, not roasted. Sometimes one of the *mergens* or hunters of the community succeeds in slaying an ibex hind with his ancient matchlock, and then there is great feasting.

A valley like Kaying is almost but not quite self-supporting. Boots, Kashgar cotton cloth, muslin and coloured handkerchiefs for the ladies, knives, etc., are bought by the men on their rare expeditions to Yangi Hissar, or from the itinerant traders from the plains who visit the valley two or three times during the season. The money for these purchases is found by the sale of such surplus local products as remain after the revenue and other demands of the Beg have been satisfied. These products include live stock, raw wool, rope and matting made of camel's or yak's hair, cheese, red fox pelts and ibex

Chimghan, with Tersöze and other side-valleys, 60 households.
Khanterek, i.e. the main valley and its branches below the great gorge, including Kaying, Chopkana, Yapchan, etc., 30 households.
Terek Kichik (among the mountains on the east side of the Qaratash), 100 households.
The assessment of a typical division, the Chimghan, is as follows:
4 *saghins* of cheese, i.e. the output of 4 yaks in a year.
40 camel-hair ropes.
100 *charaks* of barley flour (1 *charak* 20 lbs.).
10 yaks or ponies to be lent for transport purposes whenever required.
Besides the above, the Beg exacts one sheep per household for himself; he receives no pay from the Chinese authorities.

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
Sinkiang AI1

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a proponent of the theory of climatic alternations, called the phenomenon "the pulse of Asia."

The most important of the multiple influences is believed to be that of the economic effects of climatic changes. When the climate is warm and moist, the land of the nomads is fertile enough to support the nomads and their herds, but when the climate becomes drier and colder, the rivers and lakes shrink and the pasturage is reduced. This cuts down the food supply and forces the nomads to rampage into the land of their neighbors. Speaking of the thirteenth century, Arnold Toynbee declared that the "paroxysm of aridity coincided in date with the demoniac eruption of the Mongols, and it will be seen that the physiographical recoil towards humidity likewise corresponds in date with the rapid ebb of the Mongols." (A Study of History, vol. III, p. 439).

Although the outbursts and recessions of the nomads were periodic, the rigid periodization was too mechanical and many scholars have discredited climate as the sole factor. Huntington suggests that four factors may have impelled the huge migration of the nomadic peoples, namely: climate, the inherent quality of the people especially as manifested by the leaders, the pull exerted by the wealth and the opportunities of the agricultural lands, and the push exerted by over-population. (Mainsprings of Civilization, p. 568).

NS [233] [262]

A period of peace and prosperity would allow the population of the nomads to increase. However, in the desolate steppes, food was dependent upon flocks of sheep and herds of cattle and horses, and the people, unlike their sedentary neighbors, did not have the tradition nor the facilities for food storage. Any sudden change in climate which caused a reduction of pasturage and water supply would create a 'time of troubles" and compel the nomadic people to migrate in search of food and pasturage.

When the nomads were experiencing a "time of troubles," the lush riches and the military weakness of the settled peoples would tempt border tribes to encroach upon the agrarian regions. Distress and discontent at home and the lure of wealth abroad furnish the push and the pull of Toynbee's theories. When the leavening of bold leadership and ideas were added, the nomads often were induced to burst out from the steppes of Asia and to set the world in commotion.

Other scholars entirely discount the influence of climate and seek the explanation for the advance and withdrawal of the nomads in social and political conditions. Owen Lattimore, who has given much thought to this question, (cf. Inner Asian Frontiers, passim), lists a number of reasons other than climate, for the eruption of the nomads. There were, for example, technological factors like the invention of the powerful compound bow and the technique of mounted archery which gave the nomads an edge over their enemies.

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563 summer comes, they take their cattle way up on the pastures of
361 the mountains. The winter forces them to descend and to spend
233 some months in the more protected valleys.

4. Religion

563 The Kirghiz are Moslems of the Sunna Sect. Their script is
771 Arabic and is known only by noblemen or clergy. The only Moslem
[212] rule which is strictly observed is that of abstaining from eating
[262] pork.

5. Changes under Chinese Communist rule

563 In order to fight illiteracy the new Chinese Communist Govern-
871 ment erected schools for the Turks of Sinkiang in almost all villages,
668 towns and cities. The Chinese claim also that the process of making
177 them sedentary has brought remarkable progress to the Kirghiz.

E. The Uzbeks

563 1. Physical characteristics

[369] Only a few thousand Uzbeks live in Sinkiang, and they live ex-
[142] clusively in the cities. Outwardly they are utterly different from
[141] the Kirghiz and the Kazakhs, since they represent the alpine, europide and Iranian type of Turk. They show long, narrow faces, heavy hair growth, brown, sometimes blue, eyes, no Mongolian fold, sharp prominent noses, white skin, body height 1700 to 1840 mm. Mongoloid features rarely can be found. In most cases Uzbek are the same physical type as the peasants of the European Alps.

2. Economic activities

[463] The Uzbeks live as merchants, inn-owners, and craftsmen in
[369] Sinkiang cities. They are more educated than any other Turkish
[871] tribe of Central Asia, since they have absorbed a great deal of
[191] Persian culture. Many Uzbeks speak Persian as a second language, and Chinese as a third (like the Eastern Turks), while Kirghiz and Kazakhs know only their mother tongue.

3. Religion

[771] The Uzbeks are Moslems of the Sunna sect. Kirghiz and Kazakhs call the Uzbeks Sart, which simply means Turks who broke away from their nomadic way of life and became merchants.

4. Origin and linguistic affiliation

[101] The Uzbeks, living in Sinkiang came from Soviet Uzbekistan. They received their name from Ozbek, a fourteenth century Khan of the Golden Horde.

[197] The Uzbek language can be considered as the direct descendant of the Chagatai written language. Even today the difference between written Uzbek and the Chagatai language is very small.

F. The Salars

[131] 1. Physical characteristics

The Salars live in Hsün-hua-t'ing on the right bank of the

/Chinese Moslems (Dungans)/

000 Northerners are never without it.

S N 563 342 171 2. Patterns of living

a. Dwellings

Houses of the Chinese Moslems are similar to those of the Han Chinese in style and construction. Externally their mosques resemble Chinese temples. There is always Arabic writing carved in wood above the entrance of the mosque to mark its identity. But in Sinkiang the style of mosque architecture is not Chinese, and the buildings as a rule have minarets.

S N 563 342 35 [369] [531] [212] Village life is very much like that of the Chinese. People live in mud huts with lattice woodwork, windows and simple furnishings. Well-to-do people in cities and towns, where they usually congregate in separate districts, live in Chinese style houses distinguished by the carvings on the windowframes, doorways and woodwork inside, which are of elaborate Arabic design quite different from Chinese wood carving. In both rich and poor homes the ancestral shrines and tablets are missing, and in their places are scrolls with Arabic writings or passages from the Koran. In the northern and western parts of this region the living quarters are simpler. There are colonies of flat-roofed mud houses built along the cliffs.

S N 563 262 184 b. Food

Food habits are similar to those of the Han Chinese, though Moslems do not eat pork and consider it unclean. Meat is a luxury for the poor. Mutton is preferred, though beef is also used. In the western part of the region the very poor use horse meat, though it is forbidden by their religion. Vegetables are a part of their daily diet. In the northwest part of Sinkiang, fruits such as apricots, plums, mulberries, melons and grapes are available, as well as smaller quantities of pomegranates, apples and pears.

S N 563 252 Mutton fat, butter and linseed oil are used for cooking. In eastern Sinkiang the style of cooking is influenced by the Persian, Chinese and Turkish styles. The Chinese Moslems abstain from wine, and are not much addicted to the smoking of opium. They do not like to eat with non-Moslems, especially the Han Chinese, because they consider pork eaters unclean. Strict followers of the religion even avoid eating utensils which have been used by others, and carry their own bread when they travel. No meat may be eaten unless the animal was killed according to prescribed religious ritual.

S N 563 291 The style of dress for both sexes is generally the same as that of the Chinese except for the headdress. The Dungan men can be recognized by their white skullcaps, embroidered with a faint design in colored thread, whereas the usual cap of the Turk or Kazakh is colorful and more richly embroidered. Some Dungans dress in gray and wear white or blue caps. For ceremonial occasions or worship, the Imams, Ahungs and Mullahs, who sit

/Chinese Moslems (Dungans)/

within the railings in the mosque and read the Koran, wear white or green turbans, the leader's turban being more elaborate, with a tassel hanging down the back. Common people wear pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

In cities and towns where the Chinese Moslems dress exactly like the Han Chinese, the men can be distinguished by their physical build and features, but the women are not easily recognized.

d. Occupation

Most Chinese Moslems are business men and traders, and most of them also farm. As farmers they are not equal to the Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

Outside a Moslem-owned restaurant there hangs a sign displaying a water pot surmounted by a dress hat, and two Chinese characters, Hui-hui. The pot signifies ceremonial cleanliness and guarantees that no pork is used. The hat indicates respect to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

Formerly their religion forebade the Moslems to become money-lenders, barbers, fortune-tellers, actors, or servants or apprentices to the Chinese. How strictly the people now observe this taboo is not known.

3. Social values

a. Group spirit

The we-feeling is very strong among the Dungans. The whole group will sacrifice time and money for an individual oppressed by outsiders, and fight for him until justice prevails. Endowed with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

This spirit is shown by overt expression in daily social relationships. The Chinese title Lao-piao (old cousin) is applied even to a stranger of the same religious faith. The word old signifies respect; cousin signifies blood relationship. Hence Lao-piao indicates a feeling of closeness toward all members of the faith. Another expression of this feeling is found in the saying that "every Moslem in the world belongs to the same family."

b. Concept of charity

Many of the values in Chinese Moslem society are based upon

C. The Kirghiz

563 1. The people

Taking Tien-shan as a whole, the Kirghiz form the leading [771] element of the population. They are Mohammedans of the Suni order, but they are not strict followers of their religion. Their [642] system of government is patriarchal, control of the different [622] sections being vested in tribal elders who enjoy almost unlimited authority. The elders (Manap) are chosen by the people, and regarded with honor and respect.

[233] The people are nomads whose main occupation is cattle rais- [241] ing. Only a small proportion of the population engages in farming.

563 2. Patterns of living

342 a. Dwelling

The Kirghiz do not live in houses. The poor live in shelters [184] made of branches under trees or against overhanging rocks. The rich live in tents, smaller and less ornate than the Mongolian yurt but more solid with thick layers of felt. A light tent is called an aq-ai. It stands a gale very well, as the shape is such that a high wind presses the structure even more firmly to the ground. To make it more stable, a large stone is placed in the tent and the woodwork of the roof is anchored to it by a rope.

The shape and structure of an aq-ai are similar to those of [354] the Mongolian yurt, but the interior arrangement differs. A fire always burns cheerily in the middle and a cauldron of mash [353] simmers upon it. At the far end is the kitchen, which is screened by gaily colored mats of reeds tightly wound with dyed wool. [251] Here the housewife stores her milk, cream and curds in vast wooden bowls. When the weather is wet, a row of young lambs [231] occupies one corner of the tent. They are tethered closely to a rope pegged down along the walls. Saddlebags, sieves, hats, [353] wool, coats, skins and so forth are hung along the tent walls. Piles of rolled-up felts and rugs occupy about a quarter of the circumference of the tent. The wealth of the owner may be guessed from the size of the piles.

563 The interior decoration in the tent of a wealthy Kirghiz is 342 often artistic. The walls are hung with embroideries made by 352 the women, and the ground is covered with carpets. There are 353 also pillows covered with multi-colored chintz of Chinese or Russian manufacture. Furniture is not generally used. There is [415] an occasional table, a few copper pots and pans, and some brass jugs used for boiling water and making tea.

563 b. Food

262 Staple foods for the Kirghiz are barley, bread, milk and its 252 products, such as sour cream and qurut, a kind of cheese. In most tents there are cauldrons of brewing mash, a mixture of flour and milk. Qurut is made by drying sour cream in goatskin.

/The Kirghiz/

563 262 [484] When a Kirghiz travels, he brings along a few balls of qurut and supplements them with wild rhubarb and celery which he finds on the mountainsides.

[735] Bread is made in solid lumps leavened with sour milk. The poor cannot afford bread. They eat large quantities of mash. Meat is a luxury. A sheep is killed only on an important occasion, but when the hunter is successful his family enjoys game meat.

c. Clothing

563 291 The people dress in keeping with the severity of the climate. Men wear long coats padded with cotton-wool. Trousers are also padded, and tucked into the leather knee-boots. Fur caps are pulled down over the ears to protect them from the bitter cold. Leather slippers are worn inside the boots, and the boots are removed when one enters the tent.

Women's dress is similar to that of the men, except for the headgear. The women's headdress is a large turban of muslin or similar cloth, nine to twelve inches high and of corresponding thickness. For dress, men wear embroidered skullcaps surmounted by sheepskin hoods lined with wool. They also sometimes wear a conical hat with two slits at the bottom to allow the brim to turn up.

3. Custom

563 583 562 Girls are at a premium in Kirghiz society, and the father of a would-be bridegroom has to pay a handsome price for the bride in money or its equivalent in livestock (thirty to three hundred sheep and two to thirty camels). Parents betroth their

563 584 583 son when he reaches the age of six or seven, to some neighbor's daughter of about the same age. A bride price is then settled by women relatives of both families. The boy's father pays a first annual installment, and the girl's father gives the boy a shirt or coat as a token of the betrothal. Then the marriage contract is complete. If for any reason the contract is broken, the installments paid are refunded. When the agreed amount has been

563 585 [582] paid in full and the bride and groom have reached the proper age (fourteen for girls, sixteen for boys), the boy's parents invite all the neighbors to a feast and announce the marriage. The bride and groom do not attend the feast, but remain in their tents all day. There is no ceremony. The feast and announcement, known as the Nikah, constitute the wedding.

563 585 591 The bridegroom is not yet allowed to take his bride away from her home. She continues to live with her parents for two to five months, during which time her parents make and furnish a tent (aq-ai) for them. Meanwhile the boy remains at home, if it is nearby, or in a tent lent him by the girl's parents. He may

[606] go every seven or ten days and stay with the girl in her tent, but the visits must be kept secret from her father. If he appears before his father-in-law, it must be as a stranger.

/The New Uighurs/

563 songs of poverty and exile, and popular songs of various kinds.
[533] The New Uighurs are great believers in the efficacy of local
[796] saints, and there are innumerable shrines all over their region
[798] dedicated to saints and heroes.

2. Patterns of living

563 a. Dwelling

342 Most of the people live in small hud houses called öy, or
[184] sometimes hānā, which resemble the simple earth, stone and reed-mat homes of the poor farmers of North China. Rich people live in well-built houses with courtyards and gardens.

The typical design of the house is a flat roof upon which small openings are left to serve as windows. The windowframes are equipped with folding shutters, and are closed at night dur-
[354] ing the winter. The window openings are so small they admit
[352] little light, and the interior is always in semi-darkness. Floor and walls are packed with reed mats and earth. The rear of the room is set apart by a partition of squared beams, and has a raised floor. This elevated section, its floor covered with reed mats and thick felt, serves as the bed and also the dining table. Most of the family's time at home is spent on this elevation. The door of the house is so low that one must bend down to pass through it. Almost every room has a chimney.

[251] The flat-topped roof of the house is used for drying grain and
[352] other agricultural products. Each house also has a veranda on which plank beds are constructed for use during the summer. Couches of wood or clay under the trees also serve as sleeping
[351] accommodations during hot weather. A house with a courtyard
[184] is surrounded by a wall of earth. In the southern area, the gardens of the homes are surrounded by hedges.

b. Food

563 Wheat and corn are the staple foods of the people. Rice is a
262 luxury used only for entertaining and festival occasions. Meat is preferred to vegetables, and mutton to beef. Chickens, ducks and other fowl are eaten, but not considered especially desirable. The famous Turfan raisins and Hami (Qomul) melons supply large quantities of fresh fruits for these people. Mare's milk
[272] is drunk extensively, and the noble drink called kumis, horse
[273] milk wine, is considered the most healthful of all sour milk concoctions.

563 For entertaining, camel and horse meat, beef and mutton are
262 served with fresh fruits, crystalized sugar and kumis. Meats
252 may be boiled or roasted. The most common dishes are grilled mutton and kidney, and cold boiled mutton and liver with bread. The favorite dish, called pilav, is made of the fattest mutton or beef cut into small pieces and cooked with rice, chopped carrot, onion, garlic and seedless raisins, cooked in a large cauldron.
[264] Liquid foods are eaten with wooden spoons. Other foods, including thick porridge and pilav, are eaten with the fingers.

/The New Uighurs/

563 Yengi-Yil (New Year).
796 Rōse-hăyt, a solemn holiday, is celebrated in the ninth month according to the Moslem calendar, and lasts three days. The
[785] holidays follow the thirty days of Rōse fast, which resembles the Ramadan fast discussed previously. During the three days, everyone stops work and visits friends and relatives. In each
[574] household, guests are served meats, boiled eggs, fruits, all
[262] kinds of cakes and sweets, and tea.

Kurban-hăyt is also a three-day holiday. On the first day, the orthodox go to the mosques at sunrise and pray for two
[184] hours. After they return to their homes, every adult male in a
[782] rich family kills a sheep. Among the poor, only the head of the
[795] house kills a sheep. These sheep are sacrificed to Allah, who, they believe, will make their journey to the Garden of Eden easier after they die. Then there is celebration and feasting. Musicians play all day long in the streets and bazaars, while both men and women dance.

Yengi-Yil, the New Year, begins with the first lunar month, and is also celebrated for three days. No services are performed in the mosques at this time. Musicians play, and there are singing, dancing and feasting throughout the community. It is the custom for women to sing on swings constructed for the occasion in the bazaar.

563 Nazara is a celebration observed by the wealthy in connection
796 with weddings, birth and circumcision. The host holds open
184 house for his friends, and gives bread and meat to the poor. As
[735] the rich are enjoying the host's hospitality, the poor are clustering at his gate awaiting the distribution of food. Each receives a large loaf of bread and a slice of meat, and is expected to call down the blessings of Allah upon the benefactor. The hospitality and charity extended by the host are considered to enhance his merit.

6. Leisure, music and dancing

563 When the crops are gathered and the field work is completed,
519 both men and women like to visit the bazaars in the neighboring
533 towns. They go for the entertainment, and for the news and gos-
535 sip circulating in the bazaar. The well-to-do give evening parties for their friends and relatives, and always there is an orchestra at the party, to play for singing and dancing. According to custom, only two persons dance at a time. They dance slowly and smoothly, with no quick or lively movements. Their dancing is very graceful, but monotonous. Party refreshments are cold meats, pastries, fruits and tea.

563 Although most of the New Uighurs lead a hard and humdrum
519 type of life, they become gay and animated when they sing and listen to music. They exploit every possible occasion to have a good time—weddings, birthdays, circumcisions, even ablution

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/Western Mongols or Torguts/

As their forefathers had much contact with the Russians and the Chinese, they are more or less influenced by the culture and civilization of both. The Chinese influence appears to be the strongest.

Largely nomads, the West Mongols live a life similar to that of their nomad brothers of Inner Mongolia. Only as a last resort do they abandon tent life and take up agriculture.

The nobles who live in cities dwell in houses that are a combination of Tibetan and Occidental architectural style, flat-roofed, whitewashed, and with walled-in courtyards. Like the Chinese, they sleep on k'angs. One often finds Russian furniture in the house, Chinese embroideries decorating the walls, and red silk draperies with Mongolian mottoes.

The ordinary people wear long gowns of Chinese cut, but the customary Mongolian sash and equipment (see clothing section of IMAR Handbook). A young man wears a long gown with a sleeveless velvet waistcoat on top. Formerly, the officials wore silk robes of Chinese cut, and the decorative cap of Imperial times with a peacock feather to signify the position of chieftainship. Nowadays they wear a Chinese style long gown with a sleeved jacket (ma-kua).

Food of the West Mongols is similar to that of other nomadic peoples, but when the rich entertain, the cuisine is a combination of Mongolian, Chinese and Russian styles.

/Chinese Moslems/

any should oversleep and fail to eat the necessary food before daybreak.

The regular practice of Zakat is practically unknown to the Chinese Moslem community. Only during the month of Ramadan, when charity is extended to the poor and donations are given to the ahung are alms given in a form resembling Zakat. There is no fixed amount given and the act itself is purely voluntary. The only form of sadaqa (voluntary alms) given is the sadaqa el-fitr given in the three days of Id el Fitr (the Moslem New Year). These offerings can be made in cash or in goods.

Particularly among the Chinese Moslems of the Northwest the practice of pilgrimage to Mecca was observed. The Hajjis, or those who completed their pilgrimage to Mecca, were highly respected in their communities. Pilgrimage has decreased considerably in the last years. The Hajj organized by the China Islamic Society in 1952 did not reach Mecca; they went as far as Pakistan and returned to Peking, for reasons that were not specified.

Id el-Fitr, the New Year, is the best observed of the different Moslem holidays. It occurs during the first three days of the tenth month. Special services are held in the different Moslem communities, and great feasts are given to celebrate the occasion.

In general the Chinese Moslems do abstain from pork and wine as their religion commands. They will not eat meat that has not been killed in the approved Moslem fashion. Many of the merchants, carters and others who travel carry their own utensils, and often, where there are no Moslem communities, carry their own food so as to avoid food that is prohibited by their religion.

The influence of the general Chinese beliefs on the Moslems has been noted by many, particularly by D'Ollone. Ancestor worship is the core of the non-Moslem Chinese belief. It is not restricted to domestic worship but extends to religious devotion to the graves of the ancestors, which are designed to assure the peace of the deceased and are a scene of devotion every anniversary. The Moslems of the Northwest have been so influenced by these traditions that, in the secrecy of their homes, most of them burn incense in front of the ancestors' tablets. In evidence of this custom, D'Ollone brought back two vases which served the purpose of ancestor worship. Both of these vases belonged to Chinese Moslems, and had Moslem religious inscriptions in Arabic. The practice of pilgrimage to the well kept tombs of the ancestors is also found among the Chinese Moslems of Kansu. Some of the bigger tombs are quite elaborate and include, besides the monuments, a mosque, school halls and lodging places.

HEALTH AND SANITATION

S N 128 I. Introduction

For the purposes of this section the region has been divided into three groups: (1) the Turkic people of Sinkiang (including the Eastern Turks, Kirghiz and Kazakhs), (2) the Tibetans of Chinghai and (3) the Chinese of the Northwest (including both Hans and Moslems).

S N 751 164 Measured by Western standards, the area as a whole lacks most modern facilities for maintaining high standards of health and sanitation. The shortage of trained personnel in the fields of medicine, dentistry and nursing is quite acute. These conditions may be due partly to the geographical location of the area, being in the deep hinterland, away from the center of China, and generally lacking a sufficient water supply. The common man's ignorance of the basic facts of health and sanitation contributes greatly to the spread of disease and to the lack of precautionary measures against the occurrence of certain diseases.

However, the local population, while living under what we consider unsanitary conditions, has built immunities to many diseases, to which a Westerner, living under the same conditions, would easily succumb. Some habits that we consider dangerous in spreading disease may actually be without any harmful consequences to the local people.

II. The Turkic Peoples of Sinkiang

S 262 563 A. The Diet of the Turkic People

The daily diet of the sedentary Eastern Turkis consists mostly of mutton and rice, with vegetables, both boiled and fried, including onions, potatoes, turnips, carrots and spinach, many forms of S [272] soups, and pilaus. Tea is the staple beverage, served with sugar [263] and without milk. Bread, in the shape of circular rolls indented at the top, constitutes an important item in the diet. A variety of fruits, including melons, apples, pears, apricots, peaches, nectarines, pomegranates, plums, cherries, and mulberries, grow in profusion in Turkestan and are abundant during the summer.

S 274 267 262 184 565 563 [539] The common people eat only twice during the day; in the morning and in the evening. The wealthy people frequently have feasts and eat a great abundance and variety of foods. Many of them suffer from abnormal obesity as a result of overeating and lack of exercise. A common proverb in Sinkiang warning against the folly of this type of behavior is the following, "He who eats sparingly eats ten times, but he who eats too much eats but once."

S 563 262 [272] The diet of the Kirghiz and the Kazakhs, the nomadic Turks, differs somewhat from that of the sedentary Eastern Turks. Their diet is composed mainly of milk and mutton. From flour and

563 mutton fat they bake a type of bread resembling a doughnut. The
262 best-liked meat is horsemeat, but it is a dish only for the well-to-do. The daily menu comprises boiled and roasted mutton, with rice, if any is available, milk, cheese made from yaks' and sheep's cream, and small fried pieces of mutton. The main drink
[273] is kumis. It is prepared from mares' milk by shaking it in a leather bottle and then leaving it to ferment.

563 Both the sedentary and nomadic Turks of Sinkiang are bound
262 by Moslem dietary laws, which generally are strictly observed.
779 The Koran expressly prohibits eating four things: (1) the animal which dies of itself, including "the strangled animal, and that beaten to death and that killed by a fall and that killed by being smitten with the horn and that which the beasts have eaten", (2) the blood of slaughtered animals, (3) the flesh of a swine, and (4) an animal which has not been slaughtered by a Moslem according to the prescribed rules in the Koran and over which the name of Allah has not been invoked. The drinking of alcohol, except
[273] for medicinal purposes, is also prohibited by the Koran. However,
[369] the Moslems of Sinkiang, particularly the city-dwellers, drink frequently.

Moderation in eating is recommended by the Koran in the following passage: "...Eat and drink and be not immoderate!" (7:31). But abstention from foods allowed by the Koran is discouraged: "O people! Eat the lawful and good things of what is in the earth!" (2: 168) Moslems are warned both against undereating and overeating as, for example, can be seen in the following directive: "O you who believe! Forbid not yourselves the good things which Allah has made lawful for you and exceed not the limits." (5:87)

Except for things prohibited in the Koran, the Eastern Turks enjoy most food. They eat a fairly well-balanced diet containing some meat, vegetables, fruits, and starches. Starches, however, far exceed the other food items. The most noticeable deficiency in diet is the lack of food containing iodine. They do not have access to much sea food, being so far inland.

B. Turkic Concepts of Disease

753 In Eastern Turkestan the cause of disease is attributed both
779 to God and to the evil spirits, called "jins". According to Moslem
[784] belief, disease is often a result of disobeying God's laws and directives. God's penalties for disobedience and his way of testing the True Believers take the forms of inflicting epidemics on the population. Man can avoid misfortune by being obedient and by putting his trust completely in God. The Headith (Moslem Tradition) reports that when the Prophet was asked about the Plague, he said that it was an infliction which Allah imposed upon anyone, but that he made it an occasion for the exercise of his compassion towards

/Tibetans of Chinghai/

gories and the apportionment of the traditional Buddhist 404 is not standardized.) There are further breakdowns of what might go wrong with what aspects of the human body and the human mind or spirit, to the point where each infinitesimal ailment has its own specific cause and cure, or impossibility of curing. The medicinal treatments involve acupuncture, plasters, herbs, roots, crushed bone, excreta, potions, incantations and numerous other elements. It is a very complex system. When a Tibetan needs medical aid, he must first seek out a lama, present him with a scarf and a gift, and have this lama (who is not a doctor) cast the dice. The dice reveal the portion of the canon that contains reference to the manpa who is needed. The manpa, or specialist, may turn out to be a Christian medical missionary who has been successful in effecting cures (cf. Rijnhart, pp. 163-64). Sometimes there may be some suspicion of fee-splitting. Generally the prescriptions and treatment bear little relation to our own medical knowledge. However, the Tibetans are pragmatists and will seek their cures from those who have established a reputation for success, be they Westerners, Tibetan Buddhist or Bon doctors, or any others. Wherever Western medical science has filtered through, few Tibetans hesitate to make use of it, often simultaneously with their own. Mongol medical science is derived from the Tibetan Buddhist sources. However, more particular Mongol data on health and sanitation can be found in the IMAR Handbook.

III. The Chinese

A. The Diet of the Chinese

The Chinese diet does not contain milk or any milk products. The usual beverage is tea. The principal animals raised for food are pigs, chickens and ducks. In the Northwest, however, mutton has become a very common dish. The Moslems substitute beef for pork. In the Northwest the main grain products are wheat and millet. Rice is also eaten in abundance, being brought generally from southern and central China. Most proteins are derived from soybeans, peanuts and sweet potatoes. The food prepared for special feasts, and the kind eaten by the upper classes, differs considerably from the average Chinese meal, consisting of at least four-fifths meat, fish or fowl. The Chinese method of cooking preserves the vitamins contained in the vegetables, since they are never permitted to linger over the fire or in water.

B. Chinese Concepts of Disease

Most of the people do not know the different values of the various food products. Although many might wish to improve their daily diet with more meats and fish, they cannot afford to do so. The people in general, and particularly in the Northwest, have no

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the sons of the Turki families in the neighbourhood, but the innkeepers were still mostly Chinese.

It was here[1] that we experienced the one serious mishap of our journey. One of the carters had volunteered to cook the dinner, and having espied round the well-mouth a thick growth of toadstools, privately decided to flavour the *mien* with them. Luckily for us the experiment, from a culinary point of view, was a failure. The gravy in which the macaroni floated was grey, slimy, and carried globules of oil on its surface, being besides nauseous to the taste. In consequence we ate but little, and one of the party finding a fragment of what she took to be a mushroom in her bowl, removed it with her chopsticks and cast it on to the rubbish heap which lay in a corner of the room. Another, less wise, ate her portion without question, and an hour later was taken exceedingly ill, so that for some hours we wondered how things would go with her. By evening, however, the symptoms abated, and she gradually recovered. Others of the party were also affected, but less seriously.

It was consequently with a renewed sense of gratitude to Almighty God that we moved on to Yükoshu—'The Elms'—where by the side of the village pond we found a spacious and empty inn, clean and comfortable, where a quiet night did wonders in restoring strength. We were now only seventeen miles from the town of Hami, and next morning we started early, all excitement at the thought of being soon in that ancient and renowned city. We travelled first over an undulating grassy plain, and later on through a belt of sand. We had only gone two miles when we saw the Chinese Evangelist, who had gone on ahead, galloping back towards us and riding a strange horse. To our amazement he brought the news that Mr. Hunter (whom we believed

[1] [Changliushui--Analyst]

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485 exclusive use of a small kitchen, in which we cooked with our own utensils. Our word was accepted that no pork, lard or swine's flesh of any description would be used, nevertheless the members of this large Moslem clan preferred employing another kitchen rather than that contaminated by wandering Gentiles.

• 362 The landlord was on the spot to receive us, and at once we were served with a melon, which was entirely worthy of the reputation that Hami has gained for this fruit. An hour later we sat down to an abundant meal of rice and good Chantow bread, a dish of chopped mutton and egg-plant fried together, a plate of French beans *sautés* in mutton fat with sliced cucumber, and the whole accompanied by unlimited 'sweet water' tea, followed by slices of cantaloupe melon—truly a feast for the gods!

485 Before we had finished our meal Mr. Hunter arrived with an armful of our much accumulated mail, which kept us fully occupied for the remainder of the afternoon. The landlord meanwhile explained to us that his inn was only recently built, and was constructed to accommodate such merchants as might need to spend a considerable period in Hami. It was not yet officially opened, but when his old friend, Mr. Hunter, asked that we might be his first guests, he could not refuse him, especially in view of the long distance which we had come. This eventful day then closed with a hot sponge-bath, as, for the first time since leaving Suchow, we were able to obtain sufficient hot water for our use.

361 During the next few days we visited every portion
134 of the three settlements which form the city of Hami. There is a well-built, mud-walled town in which is situated the Palace of the Khan, known by the Chinese as Wang ye.

Jenghiz Khan, in the thirteenth century, bestowed

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Where a stream is not accessible, the water is poured from the purification pot. Many were the prostrations and different attitudes taken by the worshipper as he lifted his hands to the back of his ears, then bowed, rose, and bowed again towards Mecca. In the evening the children were all gathered together for the reading of the Koran and the study of Arabic, and, incidentally, to learn how superior were the followers of the Prophet to the rest of mankind.

Our first caller was a Military Official who had become a Christian during his stay at Urumchi. His visit was followed by the arrival of servants carrying trays of the best food the restaurants of Kucheng could produce. Piled up on brazen plates was the Turki national dish of 'pillau.' It was composed of rice steamed and fried, and flavoured with chopped mutton, carrots and onions, sultanas and spices, and laid on the top were joints of roast fowl. This was accompanied by large, thin, flat cakes of bread and plates of fruit, while more servants followed with fodder and grain for our mules. Later on this gentleman's mother called and asked us to her house, where she most kindly entertained us. The food supply of Kucheng was so good that during the length of our stay we were able to luxuriate in milk, fruit, fresh bread, and good mutton.

Our next visitors were the band of Shansi men with whom we had become so friendly *en route*. It was difficult to recognise in the well-dressed gentleman who sent in his card the pedestrian traveller who had carried his own bundle and water can. They were most eager to know if Kucheng reached the expectations formed from their descriptions of its glories. Here, as elsewhere, we found no difficulty of access to the homes of both Chinese and Turki, and we never went out without receiving cordial invitations to visit well-off families in their comfortable houses.